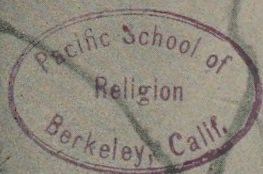


BIBLE SOCIETY RECORD



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Siam Agency—REV. ROBERT IRWIN, New Road, Bangkok, Siam.

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Massachusetts Bible Society and Vermont Bible Society—REV. G. H. SPENCER, D.D., Cor. Sec., 41 Bromfield St., Boston.

BIBLE SOCIETY RECORD

VOLUME 75

JANUARY, 1930

NUMBER 1

Trusting Moral Forces

By the Rev. Finis S. Idleman, D.D.

This opening article for 1930 is by a member of our Advisory Council. Dr. Idleman attended its recent meeting as representative of the Disciples of Christ. By invitation he delivered the opening address. Its important and inspiring theme was so appropriate as a New Year's message, that, by request, he has prepared its central thought for us to share with our whole constituency.

LET us take our thought for the task of the American Bible Society for the New Year from an obscure incident in the Old Testament. For many years, the precious symbol of the Ark of the Covenant and its still more precious contents had been stolen. Israel regarded its misfortunes as due to this loss. Those who held the Ark in captivity had even greater misfortunes. At last they decided to return it, and David and his people made holy day to receive it. The rude cart upon which it was borne had an even rougher journey for the lack of good roads. The path led directly across a threshing floor with its hummocks of straw and chaff. It seemed likely to tip over, so a devoted attendant, Uzzah, reached out his hand to the Ark to stay it. But no one was supposed to touch that holy symbol. And the narrator declares that Uzzah was stricken dead.

Whatever view be taken of this record, it still remains a lesson on trust. Our greatest weakness is our unwillingness to trust moral forces. We make pronouncements on peace, and build warships to enforce them. We declare in favor of an ethical treatment of criminals, then support our declarations by an iron hand of block cells and capital punishment. We preach the love of God for all men, then seek to compel them to think and believe alike by the creeds and customs which we seek to impose.

But here in the American Bible Society is an organization that practices purest trust. It opens wide its generous hands of Christian love and distributes almost countless millions of copies of the Bible each year. Yet, not for one of them is a staying hand reached out to compel a right interpretation. What havoc may be made of them! How the unstable will wrest the sacred truths to their spiritual harm! Would it not be wiser to guide them over the hummocks of human ignorance? Yet this organization enters the new year, as it did the last and all preceding years, with a long stride and generous and unthriftly hand, and scatters far and wide multiplied millions of copies of the Holy Scriptures without one gesture of safeguarding them from false or mean interpretations.

It is all in harmony with the ways of God. He who sends the rain upon the just and the unjust and trusts His gracious providence; He who came in Jesus with gracious and benevolent healing of mind and heart and body, without regard to human worthiness; He who loves us with an unutterable love, yet never seeking to guard its outcome—surely He has shown us how the law of trust is a mighty redeeming force in the world. We have but to follow this universal spiritual love, to find at once both our joy and the full flower of religion growing up in unguarded freedom.

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—
Isaiah 55:10:11.

A New Assistant Secretary



CHARLES WARREN FOWLE

AS Assistant Secretary giving major attention to the distribution of Scriptures in the United States, Mr. Charles Warren Fowle joined the Society's staff on December first. Mr. Fowle has had an unusual combination of types of executive experience that fit him well for the varied and intricate responsibilities which the Society's work offers. The son of the Rev. and Mrs. James L. Fowle, missionaries of the American Board in Turkey for many years, and himself born in Turkey in 1882, he has the outlook of a missionary. For seven years he was in the diplomatic service of the United States both in the Embassy in Constantinople and in Washington, where for a time he was acting chief of the Division of Near Eastern Affairs. For more than four years he was in the Bethlehem Steel Company in ordnance work. Nearly nine years service with the Near East Relief included more than three years as foreign secretary in New York, the opening up of work in Greece after the Smyrna disaster of 1922, and four years as managing director for Syria and Palestine. He comes to the Society from two years as assistant business manager at Clifton Springs Sanitarium, Clifton Springs, New York. He is a graduate of Harvard University of the class 1905, and a Congregationalist. Mr. and Mrs. Fowle and their son have made their new home in White Plains, N. Y.

The Retirement of the Arabic-Levant Agency Secretary

FRIENDS of the Society will note with much regret the withdrawal of Mr. William S. Strong from active service. The more than twenty years which he spent in the service of the Society were notably fruitful. Even before joining the staff, he had spent fourteen years with the China Inland Mission, much of them distributing the Scriptures in the far West of China. For eighteen years he was the Secretary of the Society's sub-Agency in Peking (now Peiping), China, where he developed a remarkable work in cooperation with the pastors, missionaries, and people of the Christian churches in his area. No small part of the responsibility felt by the churches in North China for the distribution of the Scriptures was fostered by him and warmed by his enthusiasm. The same eagerness and inventiveness marked his service as Secretary of the Arabic-Levant Agency in Cairo, to which he

came in 1926. No better expression of his experience can be given than these words from a recent letter:

No one but myself can really understand what thirty-six years in Bible work has been to me and is to me now, and how it has engrained itself into my very soul and has been my very life. It has not been work in the ordinary sense of the word, but joy and pleasure no matter under what conditions it has been carried on. One can only hope that on the day of reckoning it may not have all been hay and stubble. In looking back upon those years, I can see the eagerness with which I tried to serve my Master; and, though conscious of being but an unprofitable servant, yet nothing in the world could have given me so much joy as my work has given me. Had I another life before me, it would have been my only choice.

Mr. and Mrs. Strong, who are at present making their home in Torquay, England, near their children, have the warm good wishes of a host who know how fully and generously they have given themselves to the Bible cause.

The Advisory Council

6 9 11 12 15 16 19 22



Left to right: 1 Rec. Sec. Chamberlain, 2 Rev. C. G. Erickson, D.D., 3 Rev. M. Anderson, D.D., 4 Gen. Sec. North, 5 Rev. J. H. White, D.D., 6 Rev. G. H. Jackson, 7 Mr. F. B. Shipp, 8 Mr. C. L. Rand, 9 Rev. D. W. Fooks, 10 Rev. H. M. Hainer, 11 Rev. J. W. Thompson, D.D., 12 Rev. F. S. Idleman, D.D., 13 Mrs. D. C. Turner, 14 Rev. S. C. Enck, D.D., 15 Rev. G. H. Spencer, D.D., 16 Rev. W. McCarroll, D.D., 17 Rev. Thomas H. Mackenzie, D.D., 18 Rev. W. S. Brendle, 19 Rev. W. C. Brown, 20 Rev. C. K. Meyers, 21 Prof. H. C. Alleman, D.D., 22 Rev. R. D. Murphy, 23 Rev. J. Beebe, 24 Mrs. Beebe, 25 Asst. Sec. Fowle, 26 Gen. Sec. Brown.

AFTER ten years of existence the Advisory Council must be a familiar factor to most of our readers. The purpose and personnel have been explained in previous years.

Of the eleventh annual meeting held on December 4, 1929, three facts stand out:

First, there was a very fine body of denominational representatives gathered. The roster is on the next page.

At the last moment, serious illness in his family prevented the attendance of the Rev.

John A. MacLean, representative of the Presbyterian Church in the U. S.

Second, the address of Dr. Finis Idleman, delivered at the opening of the session, was both impressive and most appropriate; as will be readily seen on reading the extracts from it in the opening article of this issue.

Third, the morning session, running from 9:30 to 12:30, was devoted to bringing to the officers of the Bible Society the experience and

judgment of the members of the Council on policies and problems concerning which advice was desired.

During the afternoon session, lasting for an hour and a half, the officers placed before the Council detailed information in regard to the work of the Society at home and abroad; and the estimates of needed expenditure for the coming year as made by the Home and Foreign Agency Secretaries and the Home Office.

From 3:45 to 5 p. m., the Advisory Council

met with the Budget Committee of the American Bible Society and united with it in recommending to the Board the appropriations for 1930. The Council then resumed its independent session and passed the resolution found on page 6, and prepared by the Committee on Resolutions—the Rev. Drs. Alleman, Idleman, and Spencer.

It will be seen that the twofold purpose of the existence of the Advisory Council was particularly met at this

"In all of my forty years of relationship to local, state, national, and world organizations, I have never seen a budget presented as clearly and as convincingly as you and your associates presented the Bible Society's budget to us at the recent meeting with the Advisory Council.

"I came away from the meeting with a far greater appreciation than ever before of the place and importance of the work of your Society in the life and work of all of our denominations; and I want to add that I was strongly impressed with the evident efficiency of the executives of your organization who appeared before the Advisory Council."

—By the lay representative of a large denomination.

meeting. In the matter of opportunity to obtain the counsel of representatives from different parts of the country and the Society's supporting churches, the officers of the Society considered this one of the best and most encouraging sessions so far held. In the matter

of these representatives obtaining knowledge of the working of the Society and its needs, let the preceding excerpt from a letter of a leading layman of one of the great denominations, who was present for the first time, speak.

The Roster

Church of the Brethren, Rev. Ross D. Murphy.
 Christian Church, Rev. H. M. Hainer.
 Congregational Churches, Mrs. Daniel C. Turner.
 Disciples of Christ, Rev. Finis Idleman, D.D.
 Evangelical Church, Rev. J. W. Thompson, D.D.
 Society of Friends, Mr. Arlando Marine.
 Lutheran Augustana Synod of N. A., Rev. C. G. Erickson, D.D.
 Norwegian Lutheran Church of America, Rev. Martin Anderson, D.D.
 United Luth. Church in America, Prof. H. C. Alleman, D.D.
 Methodist Episcopal Church, Rev. Geo. H. Spencer, D.D.
 Methodist Episcopal Church South, Bishop Collins Denny, D.D.
 Methodist Protestant Church, Rev. Geo. H. Jackson.
 African Methodist Episcopal Church, Rev. W. C. Brown.

Moravian Church, Mr. Charles L. Rand.
 Presbyterian Church in the U. S. A., Mr. Frederic B. Shipp.
 Cumberland Presbyterian Church, Rev. D. W. Fooks.
 Reformed Presbyterian Church of N. A. (Covenant), Rev. Walter McCarroll, D.D.
 United Presbyterian Church of North America, Rev. John H. White, D.D.
 Protestant Episcopal Church, Bishop James H. Darlington, D.D.
 Christian Reformed Church in America, Rev. John Beebe.
 Reformed Church in America, Rev. Thos. H. Mackenzie, D.D.
 Reformed Church in the U. S., Rev. W. S. Brendle.
 Seventh-day Adventists, Rev. C. K. Meyers.
 United Brethren in Christ, Rev. S. C. Enck, D.D.

Forward!

THE net outcome of the action on the appropriations for 1930 is a step forward. This is the more worthy of emphasis because of recent financial stringency and the somewhat difficult condition in other benevolent and missionary organizations.

On the opposite page, the figures of the appropriations for the new year are given, but they present only a meager outline. They reveal neither the limitations placed on the eager, faithful workers at home and abroad; nor do they reveal the labor and love put into, and behind, the dollars there recorded, multiplying them to the accomplishment of a truly marvelous service.

There is an actual increase of \$25,000 in the appropriation for 1930 over that for 1929. In this all may rejoice. While so doing, however, it is only fair to the work and workers to record that these increased appropriations are still more than \$100,000 below the amount reckoned as really necessary to meet the opportunities and needs on the field. To overcome this discrepancy in coming years calls for persistent and patient effort and larger giving.

Back of, and as a basis for, the appropriation is the expected income. The experiences of 1929 and its predecessors determine the expectations for 1930. Those experiences led to what seemed a necessary reduction by \$5,000 in the amount to be expected from churches. But there is a happily balancing increase of \$5,000 in the amount to be expected from individuals. The chief gain in expected income is based on returns on investments of legacies where, by accretions and good management, the prospective income for 1930 promises to be \$24,000 more than in 1929. By the additions to appropriations in foreign fields which the 1930 increase makes possible, there will be

larger sales, and this, together with increases in receipts on the foreign fields, still further adds to the monies available for the year.

Thus the budget for 1930 rises to \$1,340,090—a happy advance from the \$1,295,849 for 1929. In this there is cheer.

THE ADVISORY COUNCIL'S IMPRESSIONS AND COMMENDATIONS

1. We are impressed anew with the magnitude of the trust administered by the American Bible Society. Its task, with similar organizations in other lands, is to distribute the Word of God in the languages of the people to the ends of the earth. Over 11,000,000 volumes of the Scriptures in 182 tongues were issued last year by the American Bible Society alone. This great work is done within a budget of a little more than \$1,200,000. It is a great work.

2. We are impressed anew with the needs of the work. Doors of opportunity are opened of which we cannot avail ourselves. The budget must be cut to the income of the Society.

3. We are impressed again with the tardiness of the churches to support this work as it deserves. One-fourth of the income of the Society must come from the churches in order to sustain the budget, yet many denominations recognize the Society financially in an inadequate way. We call on our several denominations to give this cause its rightful place.

4. We are impressed with the fitness of the several officers of the Society for their tasks. Their cooperation and efficiency not only make the task of the Advisory Council a pleasure, but we are convinced that the administration of the Society's work is in competent hands.

5. We commend to our churches the observance of the second Sunday in Advent as Universal Bible Sunday.

6. As the Word of God is the organ of the divine Spirit's operation, we call upon all Christian people to observe the nineteenth-hundredth anniversary of the advent of the Holy Spirit by a new and larger use of this Word in the home, the school, and the church.

The Budget for 1930

As Adopted by the Board of Managers on December 5, 1929

The budget totaling \$1,340,090 is summarized as follows:

1. General Administration:

Including salaries of general officers: two General Secretaries, a Treasurer, a Recording Secretary and an Assistant Secretary; salaries and wages, office force including eight persons; travel, postage, telephone, telegraph and cables, supplies, office equipment, Bible Society Record, Annual Report, pamphlets, leaflets, library expenses, Advisory Council, contingent..... \$79,470

2. Treasurer's Office and Miscellaneous Accounts:

Including bookkeeper, cashier, etc.: Pensions, interest on loans, legacy expenses, annuity expenses, payment of costs over income; capital charges, real estate (not Bible House in New York); audits and special accounts, United States Trust Co. as Assistant Treasurer, collections of checks, etc. 23,489

3. Ways and Means:

Salaries and wages of staff, news releases, general advertising, Bible Sunday, pamphlets, lantern slides, exhibits and posters; annuity promotion, following up donors, new prospects, contingent, etc..... 76,920

4. General Distribution:

Life Members, Auxiliary Bible Societies, the Blind, miscellaneous home expenses, emergencies, and home grants in books or funds; miscellaneous foreign, furlough and traveling expenses of Foreign Agency Secretaries, pensions, grants in funds or books to fields not included in Agencies—countries in Europe, Asia, Africa, Micronesia, etc., and cooperative movements; translation and revision, plates of new versions not charged in cost of books, contingent 83,211

5. Home Agencies:

Ten Home Agencies covering the United States as follows: Agency among the Colored People of the United States, Eastern, Atlantic, National Capital, South Atlantic, Central, Northwestern, Western, Southwestern, and Pacific. Includes cost of sale and distribution, salaries of Agency Secretaries, cost of colportage, and grants through the Agencies..... 160,310
[This amount does not include cost of manufacture of Scriptures (other than grants) distributed through these Agencies and amounting to about \$270,000, which is included under "Publication."]

6. Foreign Agencies:

Twelve Foreign Agencies, covering Latin America, the Near East, and the Far East: West Indies, Mexico, Caribbean, Upper Andes, La Plata, Brazil, Levant, Arabic Levant, Philippines, Siam, China, and Japan..... 541,690
[This appropriation includes cost of manufacture and purchase of Scriptures and the expenses connected with the missionary distribution by colporteurs, Agency correspondents, etc., and the salaries of twelve Secretaries.]

Total of Administration and Distribution..... \$965,090

7. Publication:

Scriptures printed for the Society's work in the United States and Latin America chiefly; paper and presswork, binding, general manufacturing expenses, superintendence, care and repair of plates, Scriptures purchased, depository staff and charges 375,000

GRAND TOTAL \$1,340,090

"The Bulgarian Book"

By the Sofia Metropolitan, Stephen. Translated by Rev. M. N. Popoff

At a recent celebration in Sofia, known as the "Day of the Bulgarian Book," a speech on the Bible was delivered by the head of the Bulgarian National Orthodox Church. We are glad to be able to present a part of this speech as translated by Mr. Popoff.



SOFIA METROPOLITAN STEPHEN

THE title itself—"Bible"—indicates that this is the only book in the true sense of the word. It holds a unique place among all books. While all other books, even the best of them, the so-called classical books, reflect in themselves not only the worthy qualities, but also the weaknesses of men's spirit, the Bible reveals to us in a wonderful way the great power and wisdom of God's Spirit. It is the most complete revelation which God has given to man. There is no other book that can compare with the Bible.

Its importance for regenerating and ennobling man, for spiritualizing and enriching human culture, is immeasurable. It is for all times and for all people: for the educated and

the uneducated, for the learned and the ignorant. Its contents are inexhaustible, its strength untiring. Time and change have no effect upon it. It has existed for centuries, yet, in spite of that, it is eternally young.

To the spirit and creative power of the Bible the civilized and prosperous nations owe their greatness, and the benevolent nations their benevolent spirit. Where is not the spiritual and material power of the Anglo-Saxon race felt? Who has not heard of the excellent virtues of the Scandinavian nations? And it is in those countries and among those people that the spirit of the Bible permeates the life and activities of all. There it is the most valuable treasure in every home, the best gift for every family, the best companion for every man.

In those countries and among those nations the Bible is read and studied by all. Persons of education and those holding high positions, learned men and distinguished statesmen, kings and noblemen, are not ashamed to point to it as the source of that great creative power and eternal wisdom, which ennoble the habits, feeds the virtues and clarifies culture. In short, there is no other book that is read by so many people and in so many tongues, and that exercises so strong an influence over its readers, as does the Bible.

There can be no comparison whatever between the Bible and other books. That is why it is called the Book of Books, glad tidings of life, wisdom for the spirit, foundation for perfection, and grace of salvation.

• • •

"God's Converging Lines"

By the Rev. M. B. Porter, Secretary, South Atlantic Agency

IN the work of supplying the Scriptures to inmates of hospitals and penitentiaries many striking and moving experiences are witnessed. As an illustration I quote from a letter received from a chaplain in prison work.

"A number of years ago, a devout clergyman of the Episcopal Church asked me if I had ever noticed how God made a plan and then

(sometimes) took many years and many agents to carry it out. We know the doctrine is good, and it is interesting to trace some of those converging lines.

"I saw a striking scene today. In the T. B. ward of the Virginia penitentiary, lying fast in bed, is a little brown man from the Philippine Islands. He speaks English very poorly,

and none of us can speak his native tongue. Over and over again, we have wished to help him; but what could we do? At last, we thought of that great friend of the world missions for the Master—the American Bible Society. We found that the man could read in a language, the very name of which was new to us—the Ilocano language. Then we mentioned our need to the Rev. M. B. Porter, local Agent of the Bible Society. He passed the call on to the headquarters in New York, and very promptly there came to us by mail a New Testament in the language in which the man had been born.

"Think of it! Some one had been sent out by the Christian church, and that one had labored and learned until he could translate the

Word into the language of the strange man. The American Bible Society took up the matter as one of its numerous jobs of like sorts, had the book printed and bound, and was ready, at the call of need from one lonely man, to give the Word of Life. I stood by his bed today, gave into his hands the precious Book, and asked him to read first of all, John 3:16. It was a fine experience to see the smile upon his face. And when I left the prison, after half an hour's visit, he still had his lean hands, outside the bed covers, holding the Book, and was straining his weak neck to see and to read the message of hope.

"Certainly, it will not be hard for you to offer a prayer, asking that the lonely little brown man may find light as he reads."

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"To the Seven Churches That Are in Asia"

By Mr. F. L. MacCallum, Sub-Agent, Constantinople, Levant Agency

THE seven churches of Asia, to which the Book of Revelation was primarily addressed, lie within the diocese of the Turkey sub-Agency of the American Bible Society, in one of the most fertile and promising re-

tunities it afforded of meeting their successors, the men of today, for whom the New Testament is a book unknown.

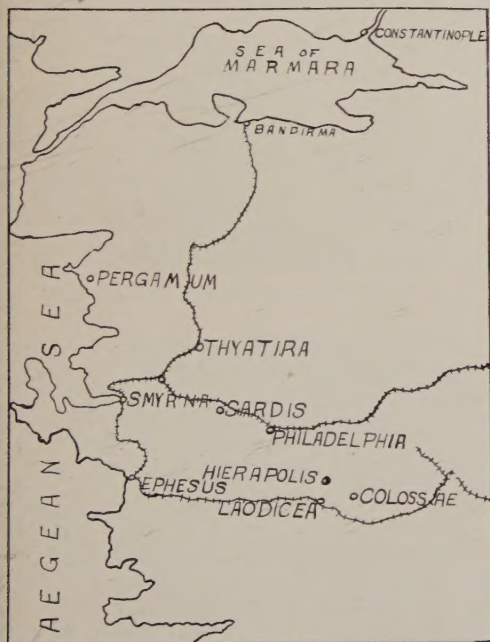
Smyrna

We landed at Smyrna, which is very slowly rising from the ashes to which the main part of the city was reduced when the Turks expelled the invading Greek armies in 1922. The experience of the Bible Society has shown that not the buildings only, but the hearts of the citizens of Smyrna still bear the deep wounds of that bitter struggle. It has been found impossible to reorganize colportage here; though a few of the shops carry a stock of Bibles and have a small annual sale.

Ephesus

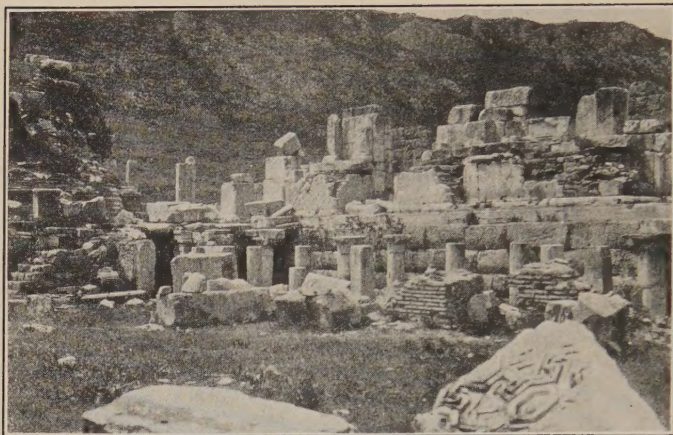
There was a vivid contrast between Smyrna, with its busy harbor and teeming markets, its trams, autos and stirring life, and the ruin and silence of Ephesus. For in Paul's day Ephesus was the more important of these rival cities, and the merchant fleets and speedy triremes of Rome thronged this harbor, where now the marsh-hens nest. From an eminence one can survey the mighty brick and marble skeleton of the city which the restless energy of archaeologists has laid bare.

Here, at our feet, is the very theater in which Demetrius and his mob bellowed themselves hoarse against the new religion which was indeed to destroy the profitable worship of Diana of the Ephesians. In and about these very streets the Apostle Paul was accustomed to reason and persuade for the space of two



THE REGION OF THE SEVEN CHURCHES

gions of Turkey. The tour which I have recently made through these counties was most rewarding, whether for its sense of "treading where the saints have trod," or for the oppor-

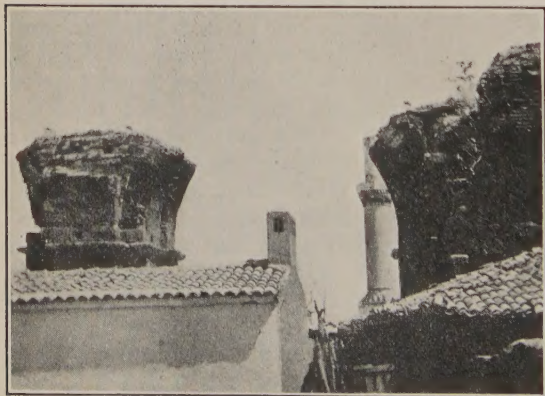


THE THEATER, EPHESUS

years, until all the province of Asia had heard the word of the Lord. The roots of some of these very bushes may be nourished by the ashes of those priceless books of magic which their converted owners publicly destroyed. In some one of these countless little dwellings Aquila and Priscilla kindly received Apollos, the eloquent Alexandrian Jew, and opened to him new realms of spiritual truth. No person of imagination can look unmoved on this dead city.

Laodicea

A train journey of some hours brings the traveler to Laodicea, now called Gonjali. Laodicea is said to have been the home of that Philemon to whom Paul addressed his touching letter regarding Onesimus, the runaway slave. This city was famous for its eye-salve and its warm springs, both of which are referred to in the sharp rebuke to the self-complacent members of that church. There are few remains to be seen here. We took an auto to Hierapolis which, though not listed among the seven churches, is mentioned in the Epistle to the



A BYZANTINE CHURCH, PHILADELPHIA

Colossians. In fact, we passed Colossae (now Honos), a small Turkish village standing at the mouth of a gorge high up on the dark skirts of a snow-capped mountain.

The ruins of Hierapolis are extensive and most interesting. In the heart of this utterly deserted city is a still pool of warm water, fed by a spring, and discharging over a cliff, which it covers with a snow-white deposit. One can scarcely believe that this cliff is not a great waterfall bound in the ice of mid-winter.

I shall not soon forget the surprised interest of a Turkish acquaintance, whom I met that evening, when he learned that these places, so familiar to him, were mentioned under unrecognizable names



THE "FALLS" OF HIERAPOLIS

in the "Injeel" (New Testament). In the margin of his book he wrote the modern Turkish name, so that he should remember them in future readings.

Philadelphia

Next morning our car took us over the hills to Philadelphia (now Ala Shehir). Here we saw some stretches of the ancient city wall and the piers of a Byzantine church. But for the most part the houses are built over the ancient town and conceal it.

Sardis

We reached Sardis the same afternoon. The magnificent temple at this place has been uncovered by American archeologists. The city's most brilliant period came several centuries



TEMPLE OF SARDIS AND, AT THE RIGHT, AN ANCIENT CHRISTIAN CHURCH

before the Christian era, and is distinguished by the names of such men as Croesus, Cyrus, Xerxes, and Xenophon. In the course of their excavations the Americans had the good fortune to uncover a little Christian church built almost against the temple pillars. It probably dates from the fourth century, and is said to be the oldest Christian church building now existing.

Thyatira

Our attempt to strike across country to Thyatira came to grief at the river Hermos, where the cable ferry proved to be smaller than our auto. So we returned to Smyrna and reached Thyatira (now Ak Hissar) next day by train. As there is almost nothing to see here, we did not leave the train and went on to Pergamum.

Pergamum

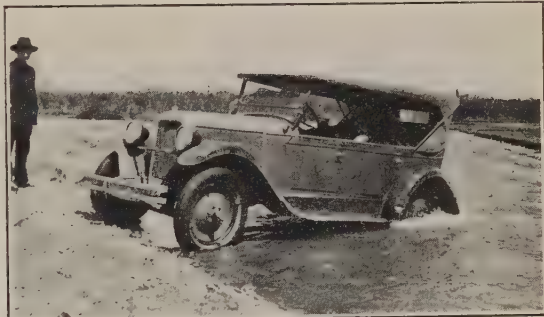
Pergamum is, in many ways, the most striking of all the old cities we visited. The energy and architectural skill of its inhabitants converted a rude hilltop fortress into a brilliant and luxurious city, which became a notable



PERGAMUM, ANCIENT AND MODERN

center of art and learning. Pergamum boasted almost the greatest library of ancient times; and our word "parchment" still echoes the name of the city where it was invented. The Biblical reference to "Satan's throne" is supposed to indicate the worship of the Roman Emperors, a form of idolatrous flattery to which the city was particularly addicted. Important excavations are still in progress here.

Pergamum completed our round of the seven churches, which, thanks to modern transport, we were able to achieve within a period of four days. Outside of Smyrna there are not in all this region any Christians, and the congregations which began with Paul's exultant preaching have been dispersed and come to an end in our own day. The region is now inhabited by kindly and industrious Turks, our brothers. For these, and for all Turkish-



"OUR CAR FINDS ITSELF IN DEEP WATER"

speaking peoples, an important revision of the New Testament is now in preparation at Constantinople. So the Bible Society in Turkey has become in a real sense the successor of the Apostle Paul. To the Society has been delivered the same charge of reasoning and persuading until all Asia has heard the word of the Lord.

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The Book

THE precious Book I'd rather have
Than all the golden gems
That e'er in monarch coffers shone
Or on their diadems.
And were the sea one chrysolite,
This earth a golden ball,
And gems were all the stars of night,
The Book were worth them all.
Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief;
Gold cannot purchase health.
But here's a blessed balm
For every human woe,
And they that seek that Book in tears,
Their tears shall cease to flow.

—Author unknown.

News about Versions

By the Rev. Eric M. North, Ph.D.

AS our readers know, every year sees the mastery of new languages for the publication of the Scriptures, and what is often almost as important, the production of an additional part of the Scripture or of a whole New Testament for people who possessed only a fragment before. These notes from matters presented to a recent meeting of the Society's Committee on Versions instance some of these interesting events.

The First Four Gospels in Hopi

For many years, the Rev. J. R. Duerksen, a Mennonite missionary, has been at work upon the translation of the New Testament into the language of the Hopi Indians, who, to the number of about 2,000, live on the high mesas of Arizona. The American public hears of them chiefly in connection with the snake dances which tourist interest is rapidly commercializing; but these dances are nevertheless



A CHRISTIAN HOPI FAMILY AND A VISITOR
AT POLACCA

a part of the superstitious paganism which forms their religion.

For many months the proofs of the Four Gospels have been passing back and forth between Mr. Duerksen and the Bible House in New York, perfecting the typesetting of this the first of any Scriptures to be published in the language of these Indians. That this was not a simple task may be gathered from the text of the first Beatitude which follows:

Pas Hikwsit an ookiwyaquam hahlaypit epya, pi oveqatsit anqw monwtunatya hapi pumuy himuamniq'o.

God grant that the Gospels in their own tongue may so penetrate through the bitter conservatism of this tribe, so hostile to education and the gospel, that these people whose very name means "peaceful ones" may come to find the peace that is beyond all understanding.

The Psalms in Quechua

For another of the American tribes of Indians, this time in South America, there has just appeared for the first time a diglot translation of the Book of Psalms. Numbering perhaps as many as half a million, the Quechua Indians in Bolivia speak one of the dialects of the language of the ancient Incas, the glories of whose empire so fascinated the Spanish conquistadores of the sixteenth century. Gradually since 1907 parts of the Scriptures have been appearing in this dialect, most of them being the work of Mr. George Allan, of the Bolivian Indian Mission. The New Testament was issued first in 1922. The present edition of the Psalms is the work of Mr. Allan and his daughter, Miss Margarita, now Mrs. Thomas E. Hudspeth. This appears, as have other Quechua Scriptures, in a diglot edition with Spanish in parallel column. The first two verses of the twenty-third Psalm read:

Jehovaka michejniymin; ni ima faltahuankachu.
K'omer pastospi sirichihuan; ch'in yacus kaillapi
pusahuan.

Benga New Testament

When the first missionaries of the Presbyterian Church undertook the work upon the West Coast of Africa, they landed upon the island of Corisco in the Gulf of Guinea in 1850. From this island their first work was begun on the mainland among the Benga tribe, for whom the first Gospel was published in 1858 by the mission, being reprinted by the American Bible Society in 1861, after revision. Other Gospels and the Acts of the Apostles soon appeared, to be followed, in 1872, by "Romans to Revelation."

Except for the occasional binding of individual copies together, the entire New Testament has not been issued under one cover until this year, when Mr. Albert G. Adams made a revision of the Gospels and Acts requiring new typesetting. These, together with sheets of Romans to Revelation still in stock, were bound up to make the New Testament. This language is interesting, because it has largely served as a literary *lingua franca* among neighboring tribes such as the Bapaku, the Banoko, the Ndassa, and the Ngomba, and therefore has paved the way for the contact of missionaries with them. Now, however, it appears the language is diminishing in use, because the language of the very numerous Bulu-speaking people is spreading among these tribes.

Presentation of a Bible to the National Broadcasting Company on Bible Sunday

FROM the beginning the attitude of the broadcasting authorities in this country has been very cordial toward religion and intelligently cooperative in providing religious programs of constructive and uplifting character. Many times a week in all parts of the country the facilities of the air have been at the disposal of properly sponsored organizations, groups and movements for positive spiritual service through both word and music.

In appreciation of this service and as an aid in rendering it in the future, the American Bible Society, on Universal Bible Sunday, December 8, presented a Bible to the National Broadcasting Company during the radio hour conducted by Dr. S. Parkes Cadman and sponsored by the Federal Council of the Churches of Christ in America. The presentation was made at the Cathedral Studio, 711 Fifth Avenue, New York City, by General Secretary North. The Bible was accepted on behalf of the National Broadcasting Company by Mr. John W. Elwood, one of the vice-presidents of the company.

Dr. Cadman, who, as president of the Federal Council of Churches in 1928, received a similar gift on behalf of the Council, took as his subject for the afternoon address, "How to Read the Bible." We are happy to present the first two addresses of this delightful service to readers of the BIBLE SOCIETY RECORD here, and that of Dr. Cadman as a separate article.

Address of Presentation

By General Secretary North

Just a little less than five centuries ago one of the revolutionary inventions of the world's history was brought into being. Attributed in origin to a German printer named Gutenberg, the use of movable types, begun in the middle of the fifteenth century, was followed by the amazing production of works of both classic and contemporary literature in numbers far beyond the wildest dreams of any medieval copyist. Today a bit of reflection reminds one how utterly dependent on the printing art are the foundations of our life together. Common education, the popular possession of the indispensable news of the day, the processes of modern business, of government, of law, of international relationships, even modern science and invention, are almost inconceivable without the art of printing.

This is no less true of the realm of religion. It is, perhaps, not without significance that the first book printed by the new art was the world's most precious literary and religious possession—the Bible. Ever since that day the book that has been printed more than any other is the Bible and its parts. Its more significant portions, such as the Gospels, have been translated into more than 850 languages. Each year now sees the publication of books of the Bible in ten or a dozen languages in which no portion of it has appeared before. In languages, old and new, the Bible gains more new readers every year than any other book has ever done.

The first invention, since that of the fifteenth century printer, that in any way compares with it in the capacity to bring to millions of people the great messages of the world's life, is the art of radio broadcasting. We are ear-minded as well as eye-minded, as every one in this radio audience can testify. Radio broadcasting has brought to us fresh and amazing opportunities for pleasure, for education, for auditory contact with the world's great living personalities, for new and direct appreciation of the great messages of religion. This is not the time to speculate upon the future influences of radio upon our modern life, whether in great cities, or lonely valleys and plains. But it is fair to say that week in and week out, from hundreds of broadcasting centers, a multitude of us hear anew and with new understanding the words of this great Book of Books and under skilled leadership apply its great messages to our daily lives.

That this new art so serves the religious life of our country is due in a very large measure to the place given to the interests of religion by the National Broadcasting Company in its programs. It has given generously of its valuable time and its facilities to make these daily and Sunday hours serve the moral and religious life of the country. It is as a token of appreciation of this very great service that, on this Bible Sunday and in behalf of the American Bible Society, which has been broadcasting the printed form of the Scriptures for more than a century, I present this inscribed copy of the Bible to the National Broadcasting Company in the person of Mr. John W. Elwood, its vice-president. We trust, Mr. Elwood, that this book may be more than a token and a symbol, and that broadcast from its very pages,

in this Cathedral hour and other hours of religious service at this station, the words of truth and of light that it contains may go out to find their way into the hearts of men.

Response by Mr. John W. Elwood

In behalf of the National Broadcasting Company, I express the appreciation of the institution and of the radio stations it serves, for this kindly acknowledgment of its services in the cause of religious advancement.

The National Broadcasting Company feels a deep responsibility that the tremendous potentialities of radio be used as a living, breathing, constructive force in the lives of the American people. We know only dimly the extent of radio's power.

Even if we were able to estimate accurately the number of persons who hear a broadcast, who are we to judge of the effects that may be created? Who has intelligence keen enough to measure the value of an inspiring thought, a beautiful sentiment, a poem, a strain of sweet music?

We, of the National Broadcasting Company, are very proud of our participation in the great cause of religion through providing our facilities for programs sent regularly over our networks. Here in our studios is a common pulpit for Jew and Gentile, Catholic and Protestant. Here the outstanding leaders of all major religious groups find equal opportunity

to work for the promotion of a common cause.

It is an excellent commentary on the earnestness and sincerity of purpose of the men and women and organizations in the religious field, with whom we work, that each has been willing to subordinate his personal religious preferences in meeting the requirements for the good of all. The messages broadcast over these networks are nonsectarian and non-denominational, designed not only to build up the spiritual life of the individual, but to aid in popularizing religion in general and the church as an agency of religion.

This presentation, coming to us from the American Bible Society, is deeply appreciated. We feel exceedingly grateful for this recognition of our part in the great movement of advancing religious thought and religious action. But, in accepting it, we must humbly express an acknowledgment of the fact that our part in the project is merely to provide a mouthpiece for the work of others, without whom this activity could not be carried on.

We are very happy to cooperate with them. We have made common sacrifices that the work may go on. We hope that we may continue indefinitely to be of service to them and to the nation in sending out messages of inspiration, counsel, and guidance. In this spirit, we humbly accept your token of recognition, and dedicate it to the continuation of greater effort in the cause of religious broadcasting in America.

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How to Read the Bible

By the Rev. S. Parkes Cadman, D.D., LL.D.

Radio Minister of the Federal Council of Churches of Christ in America



DR. CADMAN

THE Bible is the book of God for humanity. It appeals to all ranks and conditions of men and to every phase of their existence. It furnishes solutions for their severest problems and the means of realization for their highest ideals. Its pledges of heaven's fellowship with earth stimulate life's lasting values. Its inspiring programs for the individual, the community, and the

race offset pessimism, and despair. Its zeal for truth and righteousness is balanced by its insistence upon charity as queen of the virtues.

It plumbs evil's darkest depths, surmounts the heights of goodness, and exults in the recovery and purification of the lost and the sinful. It is more than a single book; nothing less than a divine library; the unique record of man's spiritual vision and achievement; the compendium, not of rules and regulations alone, but of our Maker's gradual unfolding of his will to all recipient souls.

As a collection of tracts, treatises, and histories, it includes every type of literature. Folklore, myth, legend, drama, idyll, poetry, and biography are here associated with meditations, maxims, letters, sermons, parables, prayers, psalms, and canticles. Transmitted to successive generations by a providential oversight, the Bible's teachings reflect the ever-advancing moral and religious intelligence of the

nations. It was given, at sundry times and in divers manners, through patriarchs, priests, prophets and warriors and saints. Some of its writers were peasants, others princes, others anonymous heroes and seers. All were elect servants of the Most High, instrumental in communicating his purposes to man. Through Israel and her sons those purposes have since been conveyed to civilized peoples and professed by them. Social betterment has had no more convincing pleaders than the prophets of the Old Testament and the Apostles of the New. They treat human relations to this world and the next with matchless fidelity, clearness, courage, and authority. For these reasons the corporate witness of believing Jews and Christians does not center in Homer, Dante, Shakespeare or Milton, but in this Book of Books. By it we are united with the goodly fellowship of the prophets, the glorious company of the Apostles, the noble army of martyrs, and the Holy Church throughout the world. Above their bright array is "the Giver of every good and perfect gift, with whom is no variableness nor shadow cast by turning."

Modern Demand for Bible

The modern demand for the Bible confirms these assertions of its preeminence. Despite the widespread tendency to regard with grave misgivings the growth of materialism and the absorption of numerous groups at home and abroad in pursuits which weaken and corrupt society, the circulation of the Holy Scriptures increases by leaps and bounds. Two million copies of the English Revised Version of the New Testament were sold within four days after its issue. During the year 1928, the American and British Bible Societies distributed over twenty-two million Bibles, Testaments and portions in several hundred languages and dialects. No less than twenty-one volumes of catalogues in the British Museum are devoted to the single heading "The Bible." This enormous supply argues for a felt need, which neither agnosticism, ignorance, nor indifference can annul.

Yet, one wonders if the saving significance of the Book inhabits memory, pervades worship, sways affection, evokes conviction, and ordains life as it did in the days of our fathers. To be sure, its illustrious traditions are inseparable from the proudest annals of freedom and justice. Its words sanctify baptism and the marriage vow. They relieve pain, assuage sorrow, impart hope and consolation to burdened souls. Modern learning has been the Bible's golden candlestick, lifting it above the embarrassing limitations of erroneous theories and

speculations. Nevertheless, it is pertinent to inquire if the Book sheds its healing radiance, even within the church as the household of faith, as it did in the great eras of its spiritual deliverance and conquest.

That brilliant genius, Heine, scoffing pagan though he could be, spoke of the Bible as an "old and homelike book, with a look as natural as the sun that warms us, as the bread which nourishes us; a book as full of love and blessing as the dear mother who reads it with her trembling lips." With right it is named *holy*; for he who has lost his God can here find him again, and he who has never known him, is here struck with the breath of the Living Word. Nothing within the flaming ramparts of the universe is beyond its jurisdiction. Why, then, should it be relegated to casual notice or actual neglect? Why should the news that the gates of salvation are open to all men, that the mysteries of eternities are disclosed, and the secrets of God made known, fail to kindle the enthusiasm of every seeker after reality?

Spiritual Approach Necessary

The first answer for this inertia is found in the flush of external excitements and the pressure of material things. Today

We see all sights from pole to pole,
And glance and nod and bustle by;
And never once possess our soul
Before we die.

The minds that withdraw themselves from the noise and hurry of the world are all too few for our comfort or direction. As the astronomer builds his observatory far removed from the crowded ways of men, and adjusts its instruments with the utmost nicety, so our preparation for reading the Bible demands solitude, supplication, and brooding thought. It is futile to purchase any one of the countless books about this oceanic literature unless we are willing to read it for ourselves, and by ourselves, in a surrounding silence, which allows its infinite harmonies to penetrate and bless the expectant waiting spirit. How possible is spiritual starvation in the midst of abundant food! How prevalent the self-inflicted famine which leaves men and women anemic and blind within! From how many hearts and households which should be palaces to entertain, and fortresses to defend, the teachings of the Scriptures are they dismissed? Upon the reply to this question depends the stability of religious life. Should it flag, and the secularism which besieges us day and night triumph, the drift downward will be accelerated. Unfed and unrefreshed, desultory readers of the Book, no less than those who ignore it altogether, can

not appreciate its pure precepts, its soaring idealisms, its passionate invocations, its God-intoxicated authors. The coarse temper and vitiated methods of approach to religious verities fostered by prevalent superficiality can not appreciate the majestic laws which thunder from Sinai or the tragical tenderness of Calvary's sacrifice. Let us, therefore, make ready for the rebirth of the Book in us by imbibing its spirit before we resort to its letter. The celestial charisma which inspired its classic passages has to fall on those who would read it with spiritual understanding.

Varying Values in Bible

Again, some portions of the Bible are obviously more helpful than others. Its students do well to turn to the Psalms more readily than to Ecclesiastes; to Isaiah than to Leviticus; to Genesis and Exodus than to Chronicles; to the Gospels than even the Epistles. The Book has its bleak heights, its sequestered valleys, its seldom trodden paths, its familiar highways, its hidden nooks and corners. Commence, if you are a Christian, with the Book of Acts, which tells of a new and a strange organization of fishermen and their followers who transformed the dying Greco-Roman Empire. Then open the original Gospel of St. Mark and ponder its account of the Lord of this organization. Next, consult St. Matthew and his orderly arrangement of the teachings and works of Jesus, visualized in the luminous background of Messianic prophecy. After this, repair to St. Luke for a broad, inclusive, and human survey of Christ's ministry. Now you are ready to reread the story of Acts about St. Paul's glorious missionary adventures, and to study his letters to the churches he founded in the great centers of that ancient world. St. John's mystic Gospel and the Epistle to the Hebrews belong to the maturer reader who has learned rightly to interpret the word of truth. Reserve them to the last, and supplement their meditations on spiritual experience expressed in simple yet fathomless terms with the advices of St. Peter, St. James, and St. Jude. Refrain from rushing in on the veiled allusions and apocalyptic symbols of the Book of Revelation, until you are thoroughly conversant with the documents already mentioned.

If you are a Jew or a Christian, the Old Testament has indispensable aid for you. Where can we find precepts more vital with righteousness, reproofs more fearless and just, corrections more practical or moral exhortation more commanding, than those contained in its laws, psalms, and prophecies? Its searching scrutiny of past and present, its shin-

ing hopes for the future, its imperative summons to duty to God, are as needful now as when they broke in on the desolation of idolatrous eras and gave men a saving knowledge of the one all Holy Father. By these books men and nations have risen to ethical and political eminence. Their pages overflow with a wisdom which should be gladly greeted in a bewildered age, crying for leadership at the parting of the ways. Whereas the New Testament covers but a few years, the Old Testament covers centuries. Conceive it as a biographical history, containing personalities who were the epitome of their periods. Observe Abraham's migrations, Jacob's vicissitudes, Joseph's trials and victories, the mighty grasp of Moses, Joshua's courage in conquest and colonization, Gideon's daring exploits, Deborah's patriotism, Samson's strength and folly, Ruth's fidelity, Samuel's jealousy for the theocracy, Saul's clear morn and shadowed eve, David's height and depth of behavior, Jonathan's noble friendliness, Solomon's tinsel pomp, Elijah's fiery vehemence, Jezebel's cruel perfidy, Ahab's fatal weakness, the pleas of Hosea for justice, and of Micah for mercy, Isaiah's heaven-born music and statesmanship, Jeremiah's grandeur as the seer who loved the people he denounced because of their betrayal of their mission.

One could continue indefinitely. Yet, if what is said enables us to catch but a single ray from these stars in God's upper firmament, by that ray we can pass on to the sweet singers who intone for us the chantings of life, of death, and of life for evermore. How frequently we visualize, as we journey through these documents, the dark depths in which lies the dust of the wicked; the tranquil heights where the loyal and the blessed are at rest. Nowhere else, so far as I know, is there so striking a gallery of human portraits, or any literature more replete with discreet counsel and valiant remonstrance. Both Old and New Testaments are a very ocean in which thought and impulse, divinely moved, surge into actions which reestablish us in righteous living.

The Bible Our Stewardship

I unhesitatingly commend the Bible to our nation's stewardship, as a literature hallowed by its intrinsic qualities, and by the immeasurable benefits of its service for the past nearly three hundred years. Its inestimable worth as the book of religion and of humanity has been proclaimed by the wise and the good during all those centuries. Their testimony is corroborated by the common consent of nations and civilizations. The peoples that dwelt in dark-

ness have known its emancipating light. Time would fail to tell of the saints and martyrs whose goings-forth this book has established. Our Republic's experiments in democracy have been profoundly influenced by its instructions. Our Presidents properly take their oath of office with its pages open before them. All intelligent souls who are not moral morons render it homage. As literature, it is enthroned in the pellucid English of the version of 1611. As an ethical guide, it is unequaled because of its insistence on righteousness as the dynamic of progress. Its spiritual insight brings all heaven before our eyes. Each day of honest toil renews our obligation to the Bible. Each

night of refreshing sleep adds to the account; but eulogies of its excellence are a mockery, unless backed up by our devotion to its interests. Let us, therefore, return to the Book with enlightened earnestness, in order that our minds may be illuminated, our purposes elevated, our consciences quickened, our hearts purified, and our whole practice of life re-endowed with self-knowledge, self-reverence and self-control. Let us, also, return to the Book for the sake of our soul's growth in goodness and in truth. Above all, let us return to it as St. Augustine did, when in it he found the evangel of that regeneration which is our sorest need and crowning blessing.

Notes and Comments

FACING the future with calmness, courage, and high anticipation, is *the* attitude for a New Year. What more appropriate for the cover of our January RECORD than that which it carries?

* * *

Many visitors to old Plymouth fail to discover this fine tribute to those with high courage and the forward look, since it is nestled away in a glade below the main street and apart from Plymouth Rock and its neighboring historical monuments.

* * *

The statue by Henry H. Kitson was presented to the town of Plymouth by the National Society of New England Women, and bears this inscription:

TO THOSE INTREPID ENGLISH WOMEN
WHOSE COURAGE, FORTITUDE AND DEVOTION
BROUGHT A NEW NATION INTO BEING THIS
STATUE OF A PILGRIM MAIDEN IS DEDICATED.

Mr. F. C. BAEHRENS, of Canton, Ohio, in sending his regular offering for the work of the Society, writes that at eighty-one years of age one of his most satisfying memories is his free distribution of Bibles, Testaments, and portions which he carried on during his active years. His special interest was among railroad men and passengers arriving at the different stations in the city. He is one of that large group of friends who remember the work of the Society constantly in prayer.

In 1861, the American Bible Society first published the Gospel of Mark in Benga, and, in 1896, the four Gospels in Bulu—the chief languages of the West African Mission of the Presbyterian Church in the U. S. A. During 1928-29, 10,736 copies of the Bulu New Testa-

ment were shipped to West Africa. In 1929 a revised Benga Gospels and Acts has been published and bound with the earlier publication of the rest of the New Testament. Of this volume 511 copies have been shipped to the mission. Publication of the Bulu Old Testament is planned, when the translation has been finished by Dr. Melvin Fraser.

POPULARITY among lawbreakers is not in itself a high recommendation; but it is encouraging to learn that the Bible is drawn from the prison library of at least two Pennsylvania jails more often than any other book, according to the *Reading Eagle*.

IN acknowledging a gift of Bibles, New Testaments, and Psalms from the American Bible Society for distribution in the United States sanitarium for tuberculous Indian children, Mrs. D. D. Allen, of Tacoma, Washington, writes:

As many of the parents of these children have only a heathen religion, we hope and pray that the entrance of the Word into the hearts of the children may bring light and salvation not only to them, but to the parents through them.

Miguel Sabha of Bolivia

WHO would think of importing an Arab colporteur for work in Bolivia? But "God works in a mysterious way" to effect many things. Miguel Sabha, an Arab by birth, began his life in the same town as the Saviour, Bethlehem of Judea. Political unrest and business brought him first to Chile, and later to Bolivia. At the San Pedro Mission he was converted, and in him the Rev. George Allan saw an ideal colporteur. Though he was be-

ginning a promising business career with prospects of wealth, he accepted less than half the salary he was receiving and answered what he believed was the call of his Master. His wit in meeting hostility, his skill in turning opposition to advantage, his unfailing courtesy, his quiet dignity that never compromised self-respect, and, above all, his passionate earnestness led Mr. Allan to write of him, after seeing him at work, "There is not another such man in Bolivia."

An interesting instance of his command of a situation is given in one of his reports to Secretary Milligan, of the Upper Andes Agency:

"In A—— there is a mission of the Bolivian Indian Mission. Here I met the priest of the town. When he saw a boy with a Gospel in his hand, he called him and tried to take the Gospel from him, saying also that he was going to destroy it. But the boy ran away. When I saw this, I went up to the priest and said: 'Sir, neither you nor your church nor your Pope have any right to destroy God's Book, which testifies of Jesus Christ.' He replied that God's Word should be respected and not given to boys who are not old enough to understand it. I replied that everybody, whether old or young, needs to know God's Word (2 Tim. 3:14-17). Then out of the Bible I read to him what Jesus says about children (Luke 18:16): 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.' There was an open debate in the presence of twelve men and women, who were all intelligent-looking people. The priest had only words and theories that have no foundation in Scripture, while I had the Bible in my hand. When he saw that he was defeated in the presence of these men and women, he became very angry and tried to strike me. He called me an 'evangelical' and a 'savage,' and he said that our books were fit only for savages.

"Now it happened that this same priest had been accustomed to call at the mission and ask for medicines; and when he was sick, the missionary, Mr. George Douglas and his wife, who is a nurse, had taken care of him. Therefore when the priest said that our books were fit only for savages, I asked him if our medicines also were fit only for savages. He was humiliated before the people; for they knew about the medicines. So again God's Word defeated Satan. In twenty homes they listened to the gospel, and in the evening they asked me to talk in a hall. Forty persons were present. Among them were two of my own countrymen; one a Catholic, and the other a Jew.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, JANUARY, 1930

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

DECEMBER MEETING OF THE BOARD

THE eighth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourteenth year was held at the Bible House, Astor Place, New York, on Thursday, December 5, 1929, at 3:30 o'clock p. m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by General Secretary Brown.

President Hyde presented the new Assistant Secretary, Mr. Charles W. Fowle, to the Board, and he was greeted by the members present.

The minutes of the seventh stated meeting for the year were presented and approved.

The minutes of the Budget Committee were presented, together with the recommended appropriations which had the endorsement of the Advisory Council. The budget for 1930, totaling \$1,340,090, was adopted.

The minutes of the Advisory Council and their actions were recorded.

The minutes of the various standing committees were presented and approved.

On the recommendation of the General Reference Committee, action was taken looking to the organization of a Pension Fund for those in the service of the American Bible Society.

Assistant Secretary Fowle was appointed Secretary of the Eastern Agency, relieving Secretary Chamberlain, who has been in temporary charge.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of October, 1929: Caribbean, 160 volumes, valued at \$216.48; La Plata, 54,427 volumes, valued at \$3,576.88; Mexico, 17,672 volumes, valued at \$593.70; Upper Andes, 603 volumes, valued at \$375.52; West Indies, 1,822 volumes, valued at \$1,128.79; total volumes, 74,684; total value, \$5,891.37.

The issues from the Bible House during the month of October were 454,905 volumes.

The meeting was adjourned.

CASH RECEIPTS IN NOVEMBER, 1929

LEGACIES		HOME AGENCIES		Auxiliary Societies on	
Benjamin, Mary A., late of St. Johns, Mich.....	\$26,361.90	Atlantic	\$ 5,260 93	Book Account	\$1,637 27
Case, Harriet T., late of Kingston, N. Y.....	500 00	Central	2,170 85	Home Agencies	25,947 67
Keeney, V. W., late of Shirland, Ill.....	300 00	Eastern	3,223 85	Returns from Scriptures Donated	505 71
Kennedy, John, late of New York City.....	32 71	National Capital.....	553 56		
Powell, E. M., late of Dallas, Texas	1,000 00	Northwestern	4,606 26		
Reich, Anna E., late of Middletown, Pa.	1,336.56	Pacific	3,153 63		\$89,088 42
Vorhees, Clara, late of Somerville, N. J.....	100 00	South Atlantic	2,278 51		
Whyte, Sarah L., late of Irvington, N. J.....	1,602 75	Southwestern	2,753 70		
	\$31,233 92	Western	1,946 38		
			\$25,947 67		
ANNUITY GIFTS		From Home Agencies and Included in Home Agencies Receipts		MISCELLANEOUS	
Amount received during month	\$29,363 85	Donations from Auxiliary Bible Societies:		Annuity Department.....	\$ 938 51
		Pennsylvania	\$927 50	Bible House Rentals....	9,771 46
		Gifts from Churches.....	282 43	Bible Society Record....	10 10
		Gifts from Individuals....	398 84	Funds for Transmission..	1,611 00
				General Salaries and Expenses	137 70
				Gifts for Distribution to the Blind:	
				From Churches	20 00
				From Individuals.....	2,909 20
				Gifts from Churches....	27,142 84
				Gifts from Individuals..	13,172 19
				Income from Available Investments	113 02
				Income from Legacies and Gifts, Trust Funds	43 71
				J. P. and J. E. Wragg Fund Invested	60 00
				Legacy Expense	10
				Manufacturing Credits...	28 80
				Restoring Japan Fire Losses	18 00
				Special Annuity Income and Expense	1,260 00
				The Trade	732 47
					\$57,969 10
				Included in suspense account in October receipts, entered as an annuity	113 85
				Total Cash Receipts....	\$146,943 67
AUXILIARY SOCIETIES		RETURNS FROM SCRIPTURES DONATED			
Received on Book Donation Account	\$29 54	American Friends' Board of Missions, Richmond, Ind.....	\$500 00		
Alabama		Board of National Missions, Presbyterian Church....	4 71		
Buffalo City and Erie Co., N. Y.....	700 00 \$ 50 00	R. C. E. Johnstone, Tudlow, Ill.....	19		
Charleston, S. C.	90 90	Rev. T. L. Joseph, Graniteville, Ill.....	81		
Connecticut	100 00				
Ghent, N. Y.....	50 00				
Massachusetts	500 00				
New York	81 00				
Troy Female, Troy, N. Y.	69 64 150 00				
Westchester County, N. Y.....	66 19 150 00				
	\$ 400 00				
Book Account	1,637 27				
	\$2,037 27				
		RECAPITULATION			
		Legacies	\$31,233 92		
		Annuity Gifts	29,363 85		
		Auxiliary Societies on Donation Account	400 00		

CASH STATEMENT FOR NOVEMBER, 1929

RECEIPTS		GENERAL CASH STATEMENT		DISBURSEMENTS	
Balance from October, 1929.....	\$82,730 99	Bills of Exchange.....	\$14,143 24		
Gifts from Auxiliaries.....	400 00	General Salaries and Expenses.....	4,898 23		
Auxiliaries	1,637 27	Treasurer's Office—Salaries and Expenses..	1,582 82		
Trade	732 47	Bible House Expenses.....	10,628 56		
Manufacturing Credits	28 80	Appeals	1,710 40		
Annuity Account	29,363 85	Diffusion of Information.....	5,008 85		
Bible House Rentals.....	9,771 46	Annuity Department	18,883 40		
Gifts for Distribution to Blind.....	2,929 20	Bible Society Record.....	11 46		
Gifts from Churches.....	27,142 84	Cash Reserved for Publication Department..	39,780 24		
Gifts from Individuals.....	13,172 19	Home Agencies	12,699 57		
Bible Society Record.....	10 10	Foreign Agencies	5,823 96		
Restoring Japan Fire Loss.....	18 00	Funds Received for Transmission.....	1,012 30		
Wragg, Rev. and Mrs. J. P., Fund.....	60 00	United States Trust Co.—Available Investments	710 61		
Funds received for Transmission.....	1,611 00	United States Trust Co.—Trust Funds.....	680 00		
Home Agencies	25,947 67	United States Trust Co.—Annuity Account..	31,742 34		
General—Salaries and Expenses.....	137 70	Legacy Equalization Fund.....	34 87		
Special Annuity—Income and Expense Account	1,260 00	Miscellaneous Home	160 99		
Income from Legacies and Gifts—Trust Funds	43 71	Miscellaneous Foreign	53 70		
Annuity Department.....	938 51	Church Budget Costs.....	522 46		
Incomes from Available Investment.....	113 02	Payments to Auxiliaries.....	3,626 55		
Legacies	31,233 92	Special Annuity—Income and Expense Account	885 00		
Returns from Scriptures Donated.....	505 71	Library	10 69		
Sundries	10	Legacies	3,837 94		
		Income from Legacies and Gifts—Trust Funds	665 00		
		Plate Account	6 22		
		Translation and Revision.....	372 35		
		In Suspense (October Statement).....	113 85		
		Balance to December, 1929.....	70,172 91		
	\$229,788 51				\$229,788 51

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from October, 1929.....	\$ 4,115 55	Publication Department	\$19,792 07
Transferred from General Cash.....	39,780 24	Balance to December, 1929.....	24,103 72
	\$43,895 79		\$43,895 79
Total Cash Balance.....		\$94,276 63	

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